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CATALOGUE

OF AN

EXHIBITION ILLUSTRATING

SOME PHASES OF POPULAR RELIGIOUS EDUCATION BEFORE 1800

HELD DURING THE MEETING OF THE

RELIGIOUS EDUCATION ASSOCIATION

AT NEW HAVEN, CONNECTICUT

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SOME EARLY DOCUMENTS ILLUSTRATING THE DEVELOPMENT OF SYSTEMATIC CHRISTIAN TEACHING AND OF CHRISTIAN SCHOOLS.

1. The Didache.
   The earliest known manual of Christian teaching; of the 2d century. Not known to the modern world until its publication in 1883. From a Greek manuscript of the 10th century, a facsimile of which is here shown.

2. The Didascalia Apostolorum in English, translated from the Syriac.
   This "Teaching of the Apostles" is a compilation of the 2d or early 3d century. First published in Syriac in 1854.

3. The Apostolic Constitutions.
   A collection not later than the 4th century. The text was not known to the western world until 1563. A more comprehensive code, based on the Didache, the Didascalia, and other matter.

4. The Catechetical Lectures of St. Cyril of Jerusalem (315-386).

5. St. Augustine (354-430).
   De Catechizandis Rudibus (*ca.* 400). Instructions in methods for teaching uncultivated pupils.

6. St. Jerome (340-420).
   A letter to Laeta, wife of a certain Toxotius, about the education of a daughter destined for the church.

7. St. Basil, Bishop of Cæsarea (329-79).
   An address to young men on the proper use of pagan studies. Shows that their value needed defence at that date.

8. St. Chrysostom, Metropolitan of Constantinople (340-420).
   Adversus Oppugnatores Vitae Monastici. Ad Patrem Fidelem. Advice to parents to send their children to Christian schools only.

9. Council of Vaison (529). Canon I.
   Officially directing all parish priests to accept pupils, as many are already doing.

10. Capitulary of Charlemagne (787) to all the bishops of Frankland; preserved in the form of a letter to Bangolf, Abbot of Fulda, noting evidence everywhere of neglected learning and urging energetic amendment.

11. Capitulary of Theodulf, Bishop of Orleans (*ca.* 800) to the clergy of his diocese, commanding them to keep free schools.

12. Council of Chalons-sur-Saone (813). Canon III.
Commanding clergy not to forget Charlemagne's efforts for education.

13. Capitularies of the bishops assembled at Attigny (822).
Admitting their neglect of teaching and providing for the establishment of schools. These capitularies amounted to a reversal of the action of the assembly of Aachen of 817, which excluded pupils not intending to become monks from the "interne" schools of the monasteries.

14. Capitulary XLIV of Louis the Pious (825) emphasizing the duty of parents and godparents to educate the children.

15. Council of Rome, called by Pope Eugenius II in 853. Canon XXXIV, directing that in all dioceses and parishes a sufficient number of schools should be established.

16. Preface to King Alfred's translation of Gregory's Pastoral Care, showing the state of education in England towards the end of the 9th century.

17. Ecclesiastical law of Aethelred II, King of England. 994, capitulary XX.
The wording of this law is almost identical with that of the decree of Theodulf of Orleans two centuries before (cf. exhibit 11).

18. A Poem by Wipo of St. Gall (*ca.* 1025). "Carmen Legis pro Laude Regis," addressed to King Henry III of Germany; passage urging him to show favor to those Germans who educate their sons, as the Italians do.

19. The "Lay Folks' Catechism" (1357) of John de Thoresby, Archbishop of York. The Commandments, Sacraments, Virtues and Vices set forth and explained in English verse for the benefit of the common people.

THE EVOLUTION OF THE DRAMA AS A MEANS OF TEACHING BIBLICAL HISTORY.

20. The Concordia Regularis (*ca.* 970) of Ethelwold, Bishop of Winchester. Containing a description of the manner in which the "Quem Quaeritis" is to be sung as part of the Church Service on Easter morning.

21. The trope "Quem Quaeritis," the germ of the subsequent liturgical dramas and miracle plays of the Resurrection. Two facsimiles of manuscripts.

22. The Wise and Foolish Virgins. A liturgical drama in Latin of the 11th century. Facsimile of the manuscript at Paris showing words and music.

23. The Resurrection. A liturgical drama in Latin of the 12th century. Facsimile of the manuscript at Tours showing words and music.

24. Hilarius (fl. 1125, a pupil of Abelard and wandering scholar).
Suscitatio Lazari. A Latin drama of the Raising of Lazarus. The text has directions at the end for using either at Matins or Vespers, showing how loose is now the connection with the Church service.

25. Mysterium Resurrectionis. A Latin drama of the Resurrection.
From a 13th century manuscript preserved at Orleans.

26. Christ's Resurrection.
An English vernacular mystery play of the Digby Cycle (*ca.* 1480).
The fully expanded "Quem Quaeritis."

27. The York Cycle of Miracle Plays.
The order of the Pageants of the Play of Corpus Christi in the time of the Mayoralty of William Alne, in the 3d year of the reign of King Henry V, anno 1415, compiled by Roger Burton, Town Clerk of York. Taken from the Latin text.

SOME EXAMPLES OF THE USE OF ART IN MAKING VIVID THE STORIES AND THEMES OF THE BIBLE.

28. Paintings of the 3d century in the Catacombs of Rome (Crypt of Pope Callistus).
    The Raising of Lazarus and the story of Jonah as symbols of the Resurrection. Favorite subjects in the earlier paintings.

29. Painting in the Baptistery of St. Pontian in the Catacombs.
    The Baptism of Jesus. The use of the halo indicates a date not earlier than the 7th century.

30. Paintings in a vault in the cemetery of Santa Maria della Stella, Albano.
    The Good Shepherd. Moses smiting the rock. The Raising of Lazarus.

31. The story of Genesis told in pictures, in a parchment ascribed to the 6th century, brought from Constantinople in the 15th century, and preserved at Verona.

32. Scenes in the life of Christ in a window of the cathedral of Chartres.

33. The Seven Virtues and the Seven Vices. Detail of the cathedral of Chartres.

34. Christ and the twelve Apostles, with the four greater Prophets. Central porch of the cathedral of Amiens.

35. Part of the story of St. Firmin shown on the choir screen of the cathedral of Amiens.

SOME SPECIMENS OF THE EARLIEST FORM OF PRINTED PICTURES.

36. The Biblia Pauperum of the Heidelberg University Library. A German Block Book (1440-50). Facsimile.

37. The Decalogue. A German Block Book (1440-50). Facsimile.

38. A Legend of St. Servais. A Flemish Block Book of about 1450. Facsimile.

39. Speculum Humanae Salvationis. A very early specimen of combined block and type printing. Facsimile.

TWO EARLY FORMS OF ENGLISH PRIMERS.

40. Three horn-books. Facsimiles.
    Horn-books began to appear about 1450, and continued in common use for some two hundred years.

41. The A. B. C. Both in Latyn and Englyshe. London (*ca.* 1540). Facsimile.

SOME CONTINENTAL PROTESTANT CATECHISMS.

42. Martin Luther (1483-1546).
    Ain schöne frag und Antwort Den Jüngen Kündern, zü underweysen, Got zü erkennen . . . 1522.

43. Petrus Schultz.
    Ein buchlein auf frag und antwort . . . 1527.

44. Martin Luther (1483-1546).
    Enchiridion. Der kleine Catechismus fur die gemeine pfarher und Prediger . . . Wittemberg, 1536. Reprint.

45. John Calvin (1509-1564).
    Catechism . . . Reprint 1603.

46. The Heidelberg Catechism of 1563. Reprint in German, Latin and English.

47. Petrus de Witte.
    Catechising upon the Heidelbergh Catechism . . . translated for the English reformed church in Amsterdam [1654].

SOME CHURCH OF ENGLAND CATECHISMS. (IN THE BOOK OF COMMON PRAYER.)

48. The Book of Common Prayer. Commonly called The First Book of Edward VI. London, 1549. Reprint.

49. The Second Book of Edward VI. London, 1552. Reprint.

50. The First Book of Queen Elizabeth. London, 1559. Reprint.

51. The Hampton Court Book. London, 1604. Reprint.

52. Facsimile of the Black letter Prayer Book of 1636, containing all manuscript alterations and additions made in the year 1661, "out of which was fairly written" the Book of Common Prayer . . . attached to the Act of Uniformity, 1662.

53. Facsimile of the original manuscript of the Book of Common Prayer, signed by Convocation Dec. 20, 1661, and attached to the Act of Uniformity, 1662.

SOME ROMAN CATHOLIC CATECHISMS.

54. John Hamilton, Archbishop of St. Andrews (1511?-1571).
The Catechism. That is to say, ane common catholik instructioun in materis of our catholik faith and religioun, quhilk na gud christin man or woman suld misknaw. Edinburgh, 1551. Facsimile.

55. Council of Trent (1545-1563).
Cathechismus concilii Tridentini Pii V. jussu promulgatus . . . Ed. novissima . . . Brussels, 1720.

56. Petrus Canisius (1521-1579).
Summa doctrinae Christianae per questiones catecheticas tradita. Cologne, 1573.

57. Petrus Canisius.
Ane catechisme or schort instruction . . . compyled be the Godlie . . . Peter Canisius . . . with ane kallendar . . . maid be M. Adame King . . . Paris, 1588. Reprint.

58. Henry Turberville (d. 1678).
A manual of Controversies clearly demonstrating the truth of the Catholique Religion . . . by H. T. . . . at Doway . . . 1654.

59. Laurence Vaux (1520-1585)?
A Catechisme or Christian Doctrine necessarie for children and ignorante people . . . by Laurence Vaux . . . 1583. Reprint.

SOME ENGLISH NONCONFORMIST CATECHISMS.

60. George Gifford (d. 1620).
A Catechisme conteining the Summe of Christian Religion . . . Newlie set foorth by G. G. Preacher of Gods Word at Malden in Essex . . . London, 1583.

61. Daniel Rogers (d. 1652).
A Practicall Catechisme: or a view of those principall truths by D. R. . . . London, 1632.
The author was an elder brother of Ezekiel Rogers of New England, author of the Rowley catechism. (See exhibit 71.)

62. Cromwell's Soldiers Catechism.
The Souldiers Catechisme composed for the Parliaments Army . . . London, 1644. Reprint.

63. The Larger and Lesser Catechisms of the Westminster Assembly, 2d edition. London, 1658.

64. A Door opening into Christian Religion, or a brief account by way of question and answer . . . by a cordial Well-willer to . . . Unity and Peace. . . . London, 1662.

65. A Scriptural Catechism in opposition to the Popish Catechism . . . London, 1686.

66. Isaac Watts.
Catechisms: or, instructions in the principles of the Christian religion . . . by Isaac Watts, D.D. . . . London, 1730.

SOME NEW ENGLAND CATECHISMS.

67. William Perkins (1558-1602).
The foundation of the Christian Religion gathered into sixe Principles . . . London, 1590. Reprint London, 1608.
This catechism was much used in the early 17th century by the Puritans in England, the Pilgrims at Leyden and Plymouth and the first settlers in Massachusetts.

68. John Robinson (1575-1625).
An appendix to Mr. Perkins his Six Principles of Christian Religion. By Mr. John Robinson. [London] Reprinted in the year 1635.

69. John Cotton (1585-1652).
The doctrine of the Church, To which are committed the Keys of the Kingdom of Heaven. Wherein is demonstrated by way of Question and Answere, What a visible Church is, according to the order of the Gospel . . . By that Reverend and learned Divine Mr. John Cotton, B.D. and Teacher of the Church in Boston in New England. The second Edition: Printed according to a more exact copy; . . . London, 1643.

70. John Cotton.

A Treatise I. Of Faith. II. Twelve fundamental articles of Christian Religion. III. A Doctrinal conclusion. IV. Questions and Answers upon Church-Government. Taken from Written Copies long since delivered by the late Reverend Mr. John Cotton, Teacher of the First Church in Boston, in New England.

John Cotton wrote other catechisms among which was "Milk for Babes," which was finally incorporated in the New England Primer and in that form came to be more widely known than any other, excepting the Westminster Assembly's Shorter Catechism.

71. Ezekiel Rogers (1584-1661).

The Chief Grounds of Christian Religion set down by way of catechising . . . by Ezekiel Rogers . . . sometime of Rowley in Yorkshire, now in New England. London, 1642. Reprint.

Ezekiel Rogers was a younger brother of Daniel Rogers. (See exhibit 61.)

72. James Noyes, Minister at Newbury from 1635 to 1656.

A Short catechism Composed by Mr. James Noyes, Late Teacher of the Church of Christ in Newbury, in New England. For the use of the Children there. Boston 1714. Reprint.

73. Thomas Shephard, Minister of the Church in Cambridge from 1636 to 1649.

The first principles of the Oracles of God. Collected by Thomas Shephard, Sometimes of Emanuel College in Cambridge, Now Preacher of God's Word in New England . . . London, Printed for John Rothwell. 1655.

74. John Davenport and William Hooke.

A Catechisme containing the Chief Heads of Christian Religion. Published, at the desire, and for the use of the Church of Christ at New Haven by John Davenport, Pastor. And William Hooke, Teacher. London: Printed by John Brudenell, and are to be sold by John Allen at the Sign of the Sun-Rising in St. Paul's Church-yard, 1659.

John Davenport, the principal author, was born in 1597, came to New England in 1637, was one of the founders of New Haven in 1638 and minister there until 1667, when he was called to Boston where he died in 1670.

75. Samuel Stone. Teacher of the Church at Hartford from 1636 to 1663.

A Short Catechism drawn out of the Word of God by Samuel Stone, Minister of the Word at Hartford, on Connecticot. Boston in New England, Printed by Samuel Green, for John Wadsworth of Farminton, 1684. Reprint.

76. Samuel Phillips, Minister at Andover from 1710 to 1771.

The Orthodox Christian: or, A Child well instructed in the Principles of the Christian Religion: . . . By Samuel Phillips, M.A. And V. D. M. Boston, 1738.

The author was the father of the founders of the Phillips Andover and Exeter academies.

77. [Cotton Mather (1663-1728).]

Frontiers Well-Defended. . . . Boston, 1707.

Appended to this is the "Fall of Babylon," a catechism, with a preface entitled "The Protestant armed from the Tower of David."

78. The New England Primer (containing the Westminster catechism.) Boston, 1727. Facsimile of the earliest copy that has been preserved. The second edition is mentioned in an advertisement of 1690.

79. Westminster Assembly.

The Shorter Catechism . . . Boston, 1765.

80. George Innes.

A catechism, or, the Principles of the Christian Religion Explained in a familiar and easy manner . . . by the late Bp. Innes, Buchin Diocese, Aberdeen . . . Edinburgh, Printed: New Haven—Reprinted by T. & S. Green, 1791.

On the back of the title-page is an advertisement signed as publisher by Samuel Seabury, first Protestant Episcopal Bishop of Connecticut.

SOME INDIAN CATECHISMS.

81. John Eliot (1604-1690) The "Apostle."

A catechism for the Indians, 2d edition, Cambridge, 1685.

82. Abraham Pierson (came to New England 1640, d. 1678).

Some helps for the Indians . . . by Abraham Pierson . . . Cambridge, 1658. Reprint.

A catechism in the language of the Quiripi Indians of New Haven Colony. The author was the father of Abraham Pierson, 1st President of Yale College.

83. John Cotton.

Nashauanittue Meninnunk . . . Noh asoowesit John Cotton . . . Nashpe Grindal Rawson . . . Cambridge: Printeuoop nashpe Samuel Green, kah Bartholomew Green, 1691.

A translation by Grindal Rawson of John Cotton's "Milk for Babes."